













## POETRY.

For the Liberator.

## "WE ARE COMING."

We are coming, we are coming! Freedom's battle is begun!  
No hand shall furl our banner, ere her victory be won!  
Our shields are locked for Liberty, and Mercy goes before:  
Tyrants, tremble in your citadel! Oppression shall be o'er.

We have hated, dark and deep, for the fetter and the thong;  
We bring light for prisoned spirits; for the captive's wail, a song;  
We are coming, we are coming! and, 'No LEAGUE WITH TYRANT MEN,'  
Is blazoned on our banner, while Jehovah leads the van!

We are coming, we are coming! but we wield no battle-brand:  
We are armed with Truth and Justice, with God's charter in our hand;  
And our voice, which swells for freedom—freedom now and ever more—  
Shall be heard as Ocean's thunders, when they burst upon the shore.

Be patient, O, be patient! ye suffering ones of earth!  
Denied a glorious heritage, our common right by birth;  
With fettered limbs and spirits, your battle shall be won!  
O, be patient—we are coming! suffer on, suffer on!

We are coming, we are coming! not as comes the tempest's wrath,  
When the frown of Desolation sits brooding o'er its path;  
But with Mercy, such as leaves His holy signet-light upon  
The air in lambent beauty, when the darkened storm is gone.

O, be patient in your misery! Be mute in your despair!  
While your chains are grinding deeper, there's a voice upon the air!  
Ye shall feel its potent echoes, ye shall hear its lovely sound—  
We are coming! we are coming! bringing freedom to the bound!

JOHN E. ROBINSON.

Rochester, July 29th, 1844.

\*Suggested by a song sung by George W. Clarke, at a recent Convention.

## THE EAGLE, A SYMBOL IN WAR.

Froed Eagle! fit emblem of war,  
To lead on the armies of men;  
Thy might and thy fierceness declare  
Thyself tyrant of field and of fen;  
In carnage and slaughter, thou lead'st on the van,  
And the blessings of Peace are all placed under ban.

Where has not the robber-bird flown?  
Dominion he claims o'er the world,  
And he grasps at the Earth as his own,  
THE DART OF DEATH is his sword;  
Where next will he hover, a symbol of wrath?  
O'er the joys of existence, the blight of our path!

Gaul spread his broad pinions—he flew—  
His beak soon in crimson was dyed,  
And Peace from the world then withdrew,  
While VENGEANCE his victims supplied;  
Thus marking his path with destruction and fear,  
To havoc and ruin a swift pioneer.

Plunder'd Africa! we mourn o'er the guilt  
Which has stolen thy children: a crime  
By which torrents of blood have been spilt,  
The stain and reproach of our clime;  
And slaves, as the cruel and first fruits of war,  
In triumph are dragged at the conqueror's car.

Should the chain of oppression be broken,  
And the slave, by a righteous decree,  
Be known as a man, by the token  
That Heaven proclaimed him the free;  
Rejoicing, he lightly will move o'er the plain,  
And Freedom as proudly shall wash out the stain.

The Eagle no longer for rapine and spoil,  
Shall wing his bold flight o'er the wave,  
The children of Africa in war to embroll,  
That the robber may seize on his slave;  
And Christians no longer a license enrol  
For the sinews and blood of their brothers to wail.

No; MY COUNTRY, at least, will forbear,  
And seek a new emblem: the Dove;  
Nor symbol of wrath will appear,  
But serve under banners of love;  
The nations will hail the new era from Heaven,  
With songs of rejoicing, and gratitude given.

Then, Eagle, soft rise in air,  
With thy olive branch, emblem of peace!  
Thy darts shall no more be thy care,  
And war and injustice will cease;  
On the altar of love, every wrong be consumed,  
And the warrior's false glory and pride be deplored.

Let a wing for more humble aspire,  
Which boasts not of physical power;  
Be its plumage tipped with pure moral fire,  
And the press with dark thunder shall lower:  
'Twill break up the slumbers of WAS-STEALING MEN,  
And Freedom, triumphant, rejoice in her plan.

## FROM THE DUBLIN LIBERTY.

See! see! the morning breaks,  
And light is dawning o'er us!  
Hark! hark! a spirit wakes  
Throughout the land that bore us!

And Freedom's sun, that darkly set  
In shame, and gloom, and sorrow,  
Shall rise in kindly brightness yet,  
Upon a cloudless morrow.

Hark! hark! our fathers call—  
The dead of years departed!  
Soft, soft, their voices fall—  
Shall we be cold, faint-hearted?

Their spirits linger still around,  
To rouse, to guide, to cheer us;  
Where'er the free and brave are found,  
Oh! there they hover near us.

Rise! rise! be fearless, proud,  
But not with red sword gleaming;  
Lift! lift our voices loud,  
But not on vengeance dreaming;

No crime shall mar, no blood shall stain  
Our cause, the cause of numbers;  
Our cry shall ring around the main,  
And scare the oppressors' slumbers.

## CHARITY RETURNED.

I had a dime, 'twas all I had—  
I gave it to a ragged child;  
And O, it made my spirit glad  
To see how pleasantly he smiled.

Years passed—and when I saw again  
The boy who was so poorly dressed,  
I was afflicted and in pain,  
While grief prey'd deeply in my breast.

He took me to his home, and gave  
Me pleasant food, and nursed me there;  
His kindness kept me from the grave—  
His constant and unwearied care.

Give, if ye have but little, give,  
And in the end a hundred fold  
More than you give, you will receive  
When you are weary, sick, and old.

## THE LIBERATOR.

## The Laws of God and the Laws of Man.

I rejoice that there are some spirits breaking away from the chains and fetters which have bound them in mental slavery; who dare stand up, and rebuke an ungodly world for its sin, and fearlessly meet the reproaches of the populace. In past ages, bright stars have appeared in the moral and intellectual world; brilliant geniuses have lived to adorn human society—to outshine surrounding minds—to exert holy influences—and to attract the admiration of the pure in heart. In all ages, some messengers of truth and love have risen up to vindicate the ways of God to man, and others have come forth, who have refused to bow the knee to Baal and popular sentiment—who have refused to yield what they considered to be morally right, though the powers, which were, had sent forth the command; and thus, from time to time, examples have been set before society, worthy of attention and imitation.

As man is an imitative being, it is right that such bright and fearless spirits should be brought before our minds, that, by a contemplation of their worthy deeds, we may catch their spirit, and follow their example, so far as is just and right.

These thoughts are suggested to the mind by reflecting upon the character of Daniel, the Prophet. King Darius, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, makes him chief of three presidents, over the whole empire. He set an hundred and twenty princes over the whole kingdom; and over these he set three presidents, of whom, as the account informs us, Daniel was the first. And the motive which actuated the king, in preferring Daniel above all the presidents and princes, is worthy of notice. It was because of the excellent spirit which was found in Daniel, that the king thought to set him over the whole realm. "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Dan. vi. 3.

It was perceived that Daniel was actuated by a principle which did not characterize the others—a principle so elevated, that it claimed even the admiration of a king! Take away the excellent spirit from Daniel, and, doubtless, many could have been found as well qualified to fill the official station that he occupied; but it was that spirit in him which caused him to be preferred above the presidents and princes; and on account of which others hated him, and sought to destroy him.

When it was seen that Daniel had the preference in the mind of the king, the presidents and princes sought to find occasion against him; but, being faithful, they could bring no charge against him; in the official character which he sustained. So they say that they shall find no fault in him, except it be concerning the law of his God; and so, by cunning, they succeeded in making the king establish a decree, and pass a law, which, according to the law of the Medes and Persians, altered not, that, for thirty days, whoever should petition any other being save the king, should be cast into the den of lions. "Now when Daniel knew that the writing was signed, he went in to his chambers, and he had been wont to do, the windows thereof being opened towards Jerusalem; and there he gave thanks to the living God, as he did aforetime. He was in possession of a spirit which led him to persevere in well doing; he could not deny his God, even though the powers in authority should command it. He felt that there was an authority higher than that of man—that the living God was to be obeyed before men. And I believe that this is the true principle to set upon.

If the law of man and the law of God cannot be obeyed at the same time, I say, the law of God is to be respected, though it may trample human legislation into the dust. No unrighteous law is to be regarded; for no man can rightfully command or compel another to act in an unrighteous manner—no man can justly command another to disobey the law of God—and if thus commanded, the other is under no moral obligation to obey that command. Hence, we are not to inquire what the law of man says, to determine what is right; we are to go to the higher tribunal of the Almighty.

If the law of man were to be appealed to, instead of the law of God, then Daniel must have denied his God, and sworn allegiance to idols. The decree of the king was, that he should not petition the living God; that no being should be petitioned but the king; but Daniel was not to be averse to idolatry by the command of human legislation. He had an 'excellent spirit' in him, and no human authority could make him yield up moral principle.

I know much is said about reverence for human laws—we should regard with sanctity the laws of the land; and many seem to think that if they obey the laws of the land always, they certainly are acting rightly; and to disobey is to be a great sinner. But I believe that 'disobedience to tyrants is obedience to God,' and that we are under no moral obligation to respect human laws, only so far as that respects the law of God and right. I have no controversy with good and righteous laws; but I have with tyranny, oppression, wrong and outrage. The tyrant asks for nothing more than respect for the laws which he shall make; and what does a despotic government ask for, but reverence for the oppressive laws that she may frame?

I know it is frequently said, that we should obey the powers that be; and though the powers are oppressive, and the laws unjust, still we ought to obey—and to disobey is to be rebellious and traitors. But believe that who will, I pray these have no excuse. I am not called to sacrifice right to unjust human authority. Traitors to resist wrong and unrighteous legislation! Daniel, then, was a traitor to his majesty, King Darius—was he?—for he disobeyed the king's law. He worshipped the living God, after he knew that the writing was signed that he should not.

The objector, when he says that we should be obedient to the powers in authority, yields an argument which the oppressor in all ages has urged. "The tyrant in the chair of State cries out, 'Obeyance to the powers that be'—and this is all that a despotic government asks for. And they cry out 'traitors to the government, and rebels,' when their authority is disregarded; and those unrighteous presidents and princes cry out against Daniel, because he regarded not the command of the king. The truth is, to be rebellious against wrong, oppression and unrighteousness, is to set for God and right.

When oppression rules, and unjust laws are in operation—laws which would rob the innocent of their inalienable rights—then I say, swear allegiance to the law of God only, and peacefully trample them into the dust; though, like Daniel, we be cast into the den of lions, or experience a fate worse than his.

But, says the objector again, it will not do to act upon this principle: this is disorganizing; and to neglect the principle here advocated be carried out; it would lead the slave to rise up and assert his right to freedom—for the laws are unjust and oppressive which now rob him of his inalienable rights as a freeman. Ah! and will it not do to set for right? Must we act on the opposite, and countenance wrong? Uphold that which is unrighteous, through fear of being disorganized? And ought we not to separate ourselves from all that is wrong and tyrannical—speak and act against oppression? And would he be a new thing under the sun, for people in America to rise up against an oppressive government?

And suppose the poor slaves should stand up in all the strength of their nature, and assert their right to freedom; and in shaking off their chains and fetters, should say, 'Give us liberty, or give us death'—would it be any thing new under the sun? Patrick Henry! come from your dusty couch, and say—'Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may

take; but, as for me, give me liberty, or give me death!' Suppose the breasts of the slaves should catch the spirit, which stirred in the bosom of our revolutionary fathers, and led them on to bloody deeds of valor—would they find a precedent in the revolutionary acts of the past, which are eulogized in eloquent strains by the American people; which would lead them on to assert their right to freedom, even unto the death?

And is it a new thing to separate from that which we consider wrong and oppressive? Ah! where are Hancock and Adams, and that host of worthies, so called, who absolved their allegiance to the British crown, and dissolved all connexion of a political character with the oppressive government of Great Britain, and pledged to each other 'their lives, their fortunes, and their sacred honor,' in support of liberty? And where is the blood-stained sword of Washington, the idol of America? I do not believe the doctrine that we ought to sustain and uphold oppression, and the cruel laws which despotism may frame. Washington did not believe it—our revolutionary fathers did not believe it; and though I would not employ the means which they employed to gain their rights—still, their object was good and praiseworthy. They were for liberty and justice, and against oppression and cruelty. Am I to obey that which a despotic government makes law, if it trample on my rights and the rights of humanity?

If it be right, according to the law, for a man to steal me or my friends, am I to submit quietly to that law, and say, 'The powers that be are ordained of God,' and should be obeyed? Then the oppressive laws of corrupt tyrants are all right—are they? Then the authority of Rome, which required the Christians to deny Christ, was all right—was it? And the Christians ought to have denied their Master, and sworn allegiance to idols—had they? And the laws of the Inquisition were all right—were they? And they ought to have obeyed—had they? Traitors and rebels to speak against tyranny!

It is said we ought to reverence the great men in authority. What! respect corruption and sin? This has been the everlasting song of tyrants! I respect no man for the station or office he may fill; for a villain may fill important stations. I respect a man for his moral worth—for his honesty—for his devotion to principle—and for the sacred regard he may have for the law of God, and the rights of humanity. I respect so man for his outward circumstances; for the tyrant has sat in the chair of State, and deep depravity has been concealed beneath the nicest attire, and licentiousness and falsehood have brooded beneath the garb of popular respectability and refinement. If a man respect the law of God and human rights, he is a man of moral worth, and his devotion to principle should claim the respect of all.

What traitors are we, and great sinners, if we do not respect human law! And how much respect had Daniel for the command of King Darius? He trampled it into the dust; for he disregarded it, and knew that he was so doing; for he disobeyed, after he knew that the writing was signed. And how much respect had our revolutionary fathers for the British rulers that were over them? The objector, to be consistent, must admit that it is just and right for us to speak and act against oppression and despotic rulers; for he allows that our revolutionary fathers acted rightly in so doing; and oppression and wrong, are oppression and wrong the world over. It is for the principle that I am contending, and not for the means which our fathers used—for these I deprecate.

Duxbury, Mass. D. P. L.

## Petition on Capital Punishment.

To the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court convened.

The undersigned, citizens of Massachusetts, earnestly entreat you immediately to abolish all laws of this Commonwealth, which require the infliction of death as a penalty for crime.

If, however, such abolition shall be deemed by you inconsistent with the public welfare, and an infringement of the law of God, then we pray you—

First—That clergymen, advocating the system of Capital Punishment, instead of sheriffs, may be appointed executioners, they having been ordained and consecrated as ministers of Him whose law is said to require 'blood for blood.' Your petitioners conceive, that if the office of chaplain in legislative and military bodies is so sacred to be conferred, without manifest impropriety, upon mere laymen, however celebrated for piety and moral worth, the fearfully solemn work of putting an end to human life, and ushering the soul of the criminal into the presence of its final Judge, should be committed to none other than ordained and consecrated hands.

Secondly—In order that executions may be invested with all possible religious solemnity, and exert their proper influence upon society, we pray you so to alter the laws, that they may hereafter take place upon the Sabbath, in or near some place of public worship, such as may be selected by the clerical executioners; that thus the whole community may witness them; instead of being confined, as at present, to jail yards, where they can be seen but by a small number of persons, and those not always of the class most likely to be benefited by beholding such a scene. This arrangement would seem to accord with the example of our fathers, who placed their pillories and whipping-posts 'at each church's door.'

## Visit to the Connecticut State Prison.

On my way to Middletown, I stopped at this institution. I had long wished to see Capt. Pillsbury, about whom I had read so much in the Annals of Prison Discipline. But I soon learned, on showing him my work on Capital Punishment, that he was not the man, of whom so many anecdotes of kindness have been recorded. It was his father, of whom the principal ones are related.

I asked a variety of questions, some of which I will state.

How many hours do the prisoners work? They begin at half past 4, and work till 6.

How do you punish them? By imprisonment.

Do you inflict stripes? Yes, occasionally. When a man has nothing you can reach in his breast, there is nothing like a few stripes.

But there is a chord in every heart that can be touched; so the Washingtonians say.

Ah! they may reach it.

But we are to dig down till we find it. The moral process is a slow one.

Have you any sectarianism here? For I have been excluded from being a Sabbath School teacher in the Massachusetts State Prison, on account of my peculiar religious opinions.

We invite any clergyman to address the prisoners, and we teach the Sabbath School among ourselves.

I went over the prison, and while among the cells, I saw a wretched mania confined, who had been there for about six years. He was a Portuguese, and had no friends, it was said, and no one who understood his language. Ah! thought I, the man could understand the language of kindness. He was raving mad, and the spectators looked through his grate as they would at a wild beast.

The prisoners appeared healthy, but looked sad and dejected. I am satisfied they are often treated in a brutal manner. It is common to whip them severely. Indeed, all the keepers seemed to consider them as outcasts—as beings beyond the pale of sympathy, and who must be brought into subjection by any means that could be employed. When I learned the condition of that prison, I did not so much wonder that Hall, who was executed at Middletown, preferred death to being an inmate there. The calls for salubrity confinement are awful. There is neither bed nor chair, neither light nor warmth. I turned away from this prison, sick at heart with the cruel treatment of my fellow-beings.

CHARLES SPEAR.

## The Bloody and Oppressive South!

Here is another column of detail of tragic scenes in the murderous South; but it is only one half of these dreadful barbarities that have accumulated on our hands since our last published record!

An Innocent Man Hung by a Mob—Under this caption, the Paris (Mo.) Mercury narrates some curious facts, and gives a full account of a man named James Barnes, who was hung by a mob in Arkansas, because he was suspected of having murdered the 'White' family in one of the counties of that State. Barnes, to the very last, asserted his innocence, but his words were in vain, and he was hanged by the neck. It now appears, from statements in the Van Buren (Ark.) Intelligencer, that the real murderers have been found, and are in confinement at Fayetteville, in that State. There are three of them, by the names of Stark and Reese, and they are said to have frequently boasted of the crime. They will be convicted, it is said, on the testimony of many witnesses to these confessions. But their conviction will not restore the innocent man to life, nor save his murderers from the stigma of remorse for so cruel an act.

A man named James was recently shot dead in Benton county, Alabama, by a woman named Bradbury. She was arrested.

A man, named Daniel T. Adams, was found guilty at New Orleans, on the 15th ultimo, of having caused the death of a slave, Edward Morgan, by inflicting a kick upon his left side, which caused congestion of the brain.

A negro man named Bill, belonging to Mr. Cox, of East Baton Rouge, La., was killed on the 5th ult. by a party of East Feliciana, on the plantation of D. Turnbull, Esq. He had secreted himself in one of the negro cabins, and was in the act of striking the overseer, Mr. Wright, with a hatchet, when the latter shot him.

A most atrocious murder was recently perpetrated in Kutherford county, Tenn. A white man, named Mitchell, was killed by a negro, named Whitehead, on the 15th ult. Mitchell, a white man, was in the act of striking the negro, named Whitehead, with a hatchet, when the latter shot him.

Frederick, Md. July 16.

You are aware of the state of feeling existing between Gov. Francis Thomas and Dr. William Tyler, growing out of the demolition of the latter's residence, which he yesterday at Walling's hotel, on the second floor, whither the Doctor was on a professional visit to some of the lodgers; but through Walling's interference, the Governor was held back until the Doctor, who had been in the room, was in the room, drawing a pair of Colt's revolving pistols, prepared to receive his Excellency, should make a demonstration to attack him.

The Governor descended also, and made a spring upon the Doctor's chest. The Doctor raised his pistol to the Governor's breast, but the by-standers, at the risk of their lives, dashed them apart, and carried the belligerents into separate rooms, for their choice to subside.

Governor Thomas was subsequently arrested by Sheriff, and taken before a Justice of the Peace, and being required to enter into recognizances to keep the peace, peremptorily declined doing so, when he was forthwith—discharged from custody!

Civilization out West.—We published yesterday a communication from a correspondent at Vicksburg, giving a very melancholy description of the state of society in that refined city of the south-west, which is second only to New Orleans in the number of its Christian civilization. We publish to-day a letter describing the state of society at Dayton, Ohio, a city only a few hundred miles from Vicksburg, which presents a most remarkable contrast. In Dayton, all seems to be harmony, order, elegance, civilization, literature, refinement and poetry.

In Vicksburg, all is violence, hatred, murder, assassination and evil passions of all kinds. What can produce such a difference in two cities comparatively adjoining one another, and peopled by the same stock? Can any one solve the problem?—N. Y. Herald. [Yes—slavery!]

Two persons—father and son—were arrested on Sunday week, in Marion county, charged with the murder of the old man's daughter, in Adair county. The daughter was a widow, and so afflicted as to be a burden to the family. The father had frequently declared his intention to solicit aid from the county court, for her subsistence, and if he failed, to permit her to remain at his house. She, however, died suddenly, and was buried. Some time after, the body was discovered by the neighbors, and marks of violence, sufficient to cause death, discovered. The old man and his son fled, were pursued, and overtaken, and carried back to Adair county for examination.—St. Louis Repub.

Inhuman Outrage.—Between 2 and 3 o'clock yesterday afternoon, the report of a gun was heard in Little Sharp near Fayette-street, and simultaneous with it the frightful scream of a female. Some of the neighbors, on repairing to the spot, found that a colored woman, named Caroline, had been shot, and was lying on the ground, bleeding profusely. Further examination having been made, it was ascertained that a heavy charge of shot had entered her groin, and several shot her body, producing a painful and very dangerous wound. James McArthur, a colored man, was the person who fired the shot, and he was taken into custody. He was released on his own recognizance, to appear again for further examination.—Bolt. Post. Friday.

A new way to pay old debts.—An encounter took place at Clinton, Miss., on the 29th ult., between D. B. Lewis and Mr. Thorne, in which the former received a wound from a pistol, that it is thought will prove fatal. The latter was indebted to Mr. Lewis in some small amount. On the day of the encounter, Lewis asked him to pay it, to which Mr. Thorne replied that he did not have it at the time, naming the day when he would be able to pay the debt. Mr. Lewis appeared to be satisfied. In the evening, however, he called on the latter, and demanded the money, and used some offensive language, to which Mr. Thorne replied. Lewis then drew his cane upon him, and commenced striking him. Thorne, while retreating, drew from his bosom a pistol, placed it behind his back and fired. The contents went into the side of Mr. Lewis, and lodged in the region of the groin. Mr. Lewis was arrested, and examined before magistrates. It was shown to be an act of self-defense, and he was fully acquitted. Mr. Lewis conducted a dancing school in Jackson, during the past winter.

A letter has been received at Mobile from Tuscaloosa, containing information that on the 1st ult., a gambler, by the name of Verrell, well known in the southern cities, and especially in Mobile, as a most desperate and quarrelsome man, was killed by a citizen of Tuscaloosa, named Grymes. The letter states that Verrell travelled from Columbus, Miss., for the express purpose of killing Grymes, but that the latter, hearing of his coming, took the start of him, and succeeded in killing him.

Murder.—A man named Goddard was recently murdered in the Choctaw county, by a fellow-traveller named Burgess, as is supposed, for \$500, a traveller he had in his possession. The body of the murdered man was dragged into the woods for some distance and burned. The murderer was not caught at the latest accounts, but had gone towards the State of Missouri.

Murder in New Orleans.—On the evening of the 5th ult., a young woman, while riding in a cab with a man named Bond and a woman named Lennen, was shot by Bond, who it is said, was violently in love with her, and had previously made dishonorable proposals to her. The pistol shot was fired, and she was engaged to be married that morning to another man. Bond was married, and Mrs. Lennen has a husband living, who has lately figured in the courts of New Orleans. Mrs. Lennen sprung from the carriage, and was much injured by so doing; the horses were started by the report of Bond's pistol, and the driver having jumped from his seat, the murderer escaped into a swamp.

Suicide added to Murder.—Yesterday morning, we noticed the murder of Catherine O'Brien on the Shell Road, giving such particulars of the tragic transaction as have come to our knowledge. To-day, we fill up the last act of the drama, by stating that her murderer, Edward Bell Bond, adding further damage to his deeds, has shot himself. Yesterday morning, at daylight, his body was discovered in the woods, a short distance from where he committed the murder on the previous evening. Three pistol balls were in his face, one of which perforated the skull and entered the brain. The coroner held an inquest on the body, after which it was consigned to earth, fit food for worms.

Bond, we learn, was born in Baltimore, was some respectable relative of his residence.—New-Orleans Pic, July 7.

An Immense Stone.—The Quincy Granite Railway Company quarried yesterday one of the largest stones ever moved at Quincy, or probably any other quarry. Average dimensions, 50 feet long, 28 feet wide 25 deep, making 35,000 cubic feet. Weight of the stone, 515 tons, allowing 11 feet to the ton. The huge mass was moved on its bed by gunpowder. The blast hole was 30 feet deep, and 4-1/4 inches in diameter. The hole was to have been 35 feet deep, but a piece of the drill broke, and the hole was only 30 feet deep. Four cables of powder were used in the operation. The first blast one oak was used, which did not crack the stone. The second, one and a half cables, which cracked the rock the whole length, opening a seam an eighth of an inch wide. The third blast, one and a half cables, which opened the seam a full half inch, sufficient to cut the stone into dimensions. This operation was conducted under the superintendence of Mr. R. Johnson, and is unquestionably the best and most valuable stone ever quarried, or moved by gunpowder. A portion of this stone will be used in the columns to the Hall of the Horticultural Society, to be erected the present season, in School street.—Boston Trans.

London and Newcastle Railway.—The extension of the great chain of railway communication from London to Newcastle-upon-Tyne, (303 miles), was celebrated on the 15th ult. A large party of guests left London in the cars, between 5 and 6 o'clock in the morning, and expected to dine in the Assembly Rooms at Newcastle at 5 o'clock in the afternoon of the same day. It is confidently expected that, in two years from the present time, the whole distance from London to Edinburgh will be travelled by railway.

Restoring Sight to the Blind.—Dr. P. S. Hallahan, of Wheeling, Va., lately succeeded in giving sight to a lady twenty years of age, who had been born blind. The vision is said to be clear, distinct, and steady. The operation, under attending circumstances, is regarded as one of the most brilliant achievements in ophthalmic surgery.

The priest who has charge of the Catholic church of Columbus, Ga., has been tried at the last session of the Muscogee Superior Court, and sentenced to the privilege of paying that amount, or going to jail for three months. The priest chose the latter punishment, and is now in jail at Columbus, faithfully serving out his term.

About 5 o'clock, P. M., on Friday week, the shock of an earthquake was distinctly perceived in the west part of Cincinnati. A tall man in the room, perfectly even in the legs, was thrown for nearly one minute. The door of a clock case was sprung and set swinging by the jar, and the peculiar motion belonging to this kind of clock plainly felt, vibrating the chair on which the individual sat, who furnished this statement.

The Alton Telegraph says: 'A number of dead hogs and cattle on the bottom, between this place and St. Louis, and opposite the river, is increasing. We apprehend a great deal of sickness arising from their decomposition in conjunction with other causes.'

The wife of Mr. Carvey, residing in Popular lane, Northern Liberties, Philadelphia, was on Wednesday, delivered of four children, three fine healthy boys and one girl. They were severally named Napoleon, Julius Caesar, Alexander and Lucretia. The first named has since deceased.

A serious riot occurred on Tuesday night, about 10 o'clock, at the corner of Broad and Callowhill streets, Philadelphia, between a number of gentlemen and a party of negroes. The gentlemen were charged by the negroes, who were wounded as far as was known.

A private letter from Auburn, July 25th, says:—Out of one hundred convicts in the State prison, seven hundred were sick with the cholera morbus, on Wednesday last, only one hundred days' work was performed by the whole of the inmates.

A negro woman named Tina Lewis, died at Key West a few days since, at the astonishing age of 117 years. She retained her faculties to the last.

The guano trade is still carried on with a great deal of animation in England. Upwards of 400 vessels are now engaged in bringing this article from Africa and from South America.

It is announced at the Cape of Good Hope, that the eminent French and Swiss naturalists, Messrs. Delagorgue and Wilberg, had been murdered by the natives in Matzikotte county.

It is stated that Crockett, of gambling notoriety, has left \$250,000 to his widow. He once kept a fish-monger shop near Templebar, London.

Mr. Slack, an attorney, has been held to bail at Marlborough, for negligently assisting three male tenants while endeavoring to eject them by the force of burning brimstone.

There are in Ireland 217 parishes without a single Protestant, except the minister.

## Proxy Christians.

Not one of the least remarkable features of the present age is the system of doing those things by proxy, which our forefathers did themselves. Provided a man has plenty of ready money, he may recline on the sofa, or loiter in the easy chair the greater part of the day, and still be a most active Christian, by deputy. Does his heart yearn to provide for the orphan, or to comfort the widow, to clothe the naked, and to feed the hungry, he has no longer to seek them out as of old; he has but to compel to visit scenes of destitution and misery; he has but to subscribe a few guineas to some half dozen institutions to qualify himself a 'life governor,' and for the remainder of his days he is freed from the obligations of Christian benevolence by discharging the mere peppercorn rent of signatures to tickets and proxy paper.

## ANTI-SLAVERY FAIR.

Abolitionists of Rhode-Island: DEAR FRIENDS.—The members of the Providence Ladies' Anti-Slavery Society feeling that the times demand, on their part, and on the part of abolitionists generally, more energetic and decisive action, have determined to hold a FAIR in this City, on the FIRST WEDNESDAY (Commencement Day) of September, 1844.

As to the design of this Fair, little need be said to incite exertion on your part. THREE MILLIONS OF AMERICAN CITIZENS are in slavery: we wish to aid in their speedy and unconditional emancipation. What effort can be more praiseworthy in its purpose? What object more glorious in its accomplishment? It is an effort in behalf of Freedom. The time has been when the mention of a design like this would thrill, as with electric speed and power, the hearts of our little Commonwealth. Reputation, property and life, would all be spontaneously and freely offered upon the altar of liberty. In the dark and stormy days of religious persecution, Rhode-Island was Freedom's Egypt. In the still darker and stormier days of slavery, our men and women counted toil and deprivation joyful